THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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DIVINELY-DELEGATED AUTHORITY.

BY ELDER JOHN REED.

Notwithstanding all that is in the Bible and all that has been written by this Church on the subject of Priesthood, there still appears to be a great misunderstanding in the world as to what Priesthood is, or whether it is really anything at all. Indeed, there are comparatively few that care to think about it; or, if it is thought of by them, it is at most in a very off-handed manner.

An objection to this subject is an idea in some minds that Priesthood is merely a sort of ladder by which ambitious men have climbed to power under the sacred names of God and religion; and those who are termed the thinking portion of mankind have, and perhaps reasonably so, a perfect horror of anything in the form or character of Priests, believing that they have been the sole cause of the great amount of bloodshed and misery that have befallen the world in almost every age. But it does not follow, because evils have arisen through institutions *called* Priesthood, that there is no truth in Priesthood as a principle, and that as a true and really Divine order it never did exist; but, on the other hand, the origin of the mischievous systems referred to may be traced to the fact of there having been once a true order, which man—ever ready to take or usurp authority over his fellow-beings for his own aggrandizement—perverted, and (instead of letting God govern and manage his own affairs,) took upon himself not only to govern himself, but also to exercise the same authority over his fellows; which assumption of power, without a Divine calling, God has never acknowledged. Hence have arisen *perverted* forms of government, religious and political, or priestly and kingly, and, following in their wake, the serfdom of the people, with the innumerable evils that have been practised and which now exist in the nations.

That kings were anciently set up without Divine permission is evident from the language of Hosea—"They have set up kings, but not by me; they have made princes, and I knew it not." (Chap. viii. verse 4.) That, on the other hand, there was authority given to men anciently for the purpose of appointing rulers over the people, is also clearly seen in the lives and acts of Samuel and other Prophets.

We therefore state that Priesthood is the authority to act in the name of and for the Almighty. In other words, it is the power of God delegated to man to speak and act in His name. How far this is consistent with God's doings, we shall see by reference to the Bible concerning his past dealings with the children of men; for we can only arrive at any conclusion by analogous reasoning and facts as related in the history of the past.

We learn from Gen. xiv. 18—20, that

Melchisedec had power invested in him to bless Abraham; and he is called the Priest of the Most High God; and Paul, speaking of this same person, (Heb. v. 6,) says there was an order of Priesthood named after him, of which order Christ was also a Priest. And that God really attached importance to these men is evident from his approval of their acts.

Moses also established, by command of God, another order of Priests—Aaronic or Levitical—to administer to and be in direct communion with the mass of the people. That this order also was separate and apart from the people is seen in the history of the Jewish Prophets.

There is one remarkable instance on record in which a nation of the Jews were saved from destruction; and a word of counsel then given shows that God honoured the men he chose as his servants. It appears that the king and people, with their little ones, had assembled together and implored the assistance of the Lord to preserve them from their enemies. After receiving encouragement from Jehaziel, king Jehoshaphat exclaimed—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. xx. 20.) In the history of the Jewish Prophets these words are everywhere confirmed; for never were a people so prospered as when they did this, and never were a people so cursed as when they rebelled against this authority; and justly so, for God told them, as early as the days of Moses, that he intended to make them a nation of kings and priests, that they should become the head and not the tail of the nations, and should be a royal Priesthood.

This delegated power also existed under the Christian dispensation. Christ and the Apostles attached importance to it as the Prophets before them had done. Christ speaks of it as something conferred—not taken by men themselves as they might *feel* inclined. Said he, addressing the Apostles, "Ye have not chosen me, but I have chosen you," &c. In Matt. x. 1, we are informed of the power given to these Apostles; and in Matt. xxviii. 19 and 20, we find that a commission was given them to "Go and teach all nations," &c. From these and many similar passages it appears the Divine calling was the same, and the only difference in administration between these Apostles and the old Prophets was, that the leading Prophets exercised an authority to anoint and set up kings, which the Apostles did not. And this is easily accounted for from the fact that Christ's people did not then exist as a separate nation, and so never pretended to exercise any control over the civil authorities. When Christ left them, having fulfilled his then present mission upon earth, he gave them additional power to *preach* and *teach* the word, and the keys of power of the kingdom of heaven, which was a further confirmation of Divine appointment, saying, "Whatsoever ye bind on earth shall be bound in heaven," &c. We are also informed by Paul that when Christ ascended up on high, he gave gifts unto men; some, Apostles; some, Prophets, &c. (Eph. iv.) These offices or callings, he says, were for the work of the ministry, the perfecting of the Saints, and the bringing of the people of God to a unity of the faith, &c.

We are also informed that this Priesthood was to have an *eternal* existence, and not merely to last during the time of the Apostles; neither was it to die out with any man's life upon the earth. Paul informs us that it was an eternal order, being "without beginning of days or end of years," and that Christ was a Priest after this order *for ever*. If, then, as already seen, Christ conferred this order upon others, it is only reasonable to believe that they also would *ever remain Priests*. The Prophet Malachi tells us that Priests are *again* to offer an acceptable offering unto the Lord. And John saw a company, a part of whose theme and song of rejoicing was that Christ had made them kings and priests unto God. (Rev. v. 10.) He also heard a promise made that they should be "priests of God and of Christ." (Rev. xx. 6.) It appears, then, from these quotations, that there are not only to be *Priests*, but that they will also be *kings*, and both offices will be in *one*, the same as Melchisedec held them. He was king of Salem and Priest of the Most High. This will indeed be the case when God's government shall be fully set up. Prior to that time, however, kings will probably be called to act under those who hold the keys of Priesthood, the same as it was among the Lord's people anciently. However, the fact is here clearly stated that the Priesthood, with which is incorporated the kingly authority, is an eternal order, and is to exist when sancti-

fied millions shall have been redeemed and shall stand in the congregations of the heavenly hosts.

We have seen that there was a power delegated to man from God, and that men holding this power were called Priests after certain orders; that they not only existed with the Jews, but were continued under the Christian dispensation; and that Christ himself was a Priest for ever after the *highest* and *holiest order*. Also that in the Priesthood is embodied the governing power of the Almighty upon earth, and which is also to exist in heaven; and among those redeemed will be found *kings* and *Priests* of the *Most High*. Then shall we realize that *He is King of kings and Lord of lords*.

ADMINISTRATIONS OF THE PRIESTHOOD.

God's house is a house of order. There is no confusion in any of his works. All things in the universe which are under the direct control of the Almighty indicate the perfect regularity of his plans and the invariable order of their execution. If this be the case in relation to the physical objects of creation, why should not the same order and regularity prevail in those things that pertain to the salvation of mankind?

In performing a chemical experiment, if all the necessary substances are properly prepared and combined, the required results are certain to be produced; and should there be a failure, the fault is in no instance to be ascribed to any irregularity in the operations of the laws of science, but to the improper performance of the experiment. Why should there not be the same certainty in the science of religion? We make bold to say that there is, and that God is not the author of the confusion that prevails upon theological matters, but that the cause of all the uncertainty in these things is ignorance of God's laws or negligence in attending to them.

If men and women desire to obtain the blessings of God, they must be just as particular in attending to his required conditions as they would be in working a mathematical problem or a philosophical experiment. Many of the blessings of God are given to man through certain ordinances which he has instituted. Now, in attending to any of these ordinances, all the directions given by the Lord must be strictly complied with: then his promises are certain to be verified; and if the wished-for blessing is not obtained, then it is certain that the fault lies in the improper manner of its reception or administration.

While the Saints of God should give diligent heed to the preparation and conditions necessary in attending to his ordinances, it is also requisite for the Priesthood to properly understand and administer them. By a careful perusal of the Book of Doctrine and Covenants, they may become acquainted with many things which will assist them in their administrations.

Every one who has reflected upon this subject must be struck with the freedom which prevails in the ceremonies of the Church of Christ, when compared with the stiff, unbending forms in the churches of men. "Where the Spirit of God is, there is liberty;" but to this liberty there are certain limits, and these will never be passed over while the dictates of the Spirit are heeded.

On some ceremonies the Lord has given expressed *formulæ*. With these the Priesthood should be well acquainted. No arguments need be used to prove that they are better than any which man can invent; and the fact that God has revealed them is enough to prove the necessity for their use.

Upon the ordinance of baptism the following instructions are given:—

"Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptise, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, Having been commissioned of Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water." (See Doc. and Cov., p. 73.

These instructions are identical with

those given to the Nephites, when the Lord visited them after his resurrection. (See Book of Mormon, page 457.) From these we learn that both the baptiser and the candidate for baptism shall go into the water; *the words to be used are given;* and immersion is plainly taught.

Concerning the blessing of the bread in the sacrament, the Lord says:—

"The Elder or Priest shall administer it, and after this manner shall he administer it: He shall kneel with the Church and call upon the Father in solemn prayer, saying—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep the commandments which he has given them, that they may always have his Spirit to be with them. Amen."

Also the blessing of the wine:—

"He shall take the cup also, and say—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (Doc. & Cov., page 73.)

By comparison with the Book of Mormon, page 551, it will be seen that the same form, *word for word*, was given to the ancients. Therefore, in administering these ordinances, instead of praying for many things and using a multiplicity of words, the Lord's plan should be attended to, and the forms given should be as closely as possible observed. Nor should the words be gabbled over like a schoolboy's lesson; but, as the Lord has directed, the Elder or Priest should "*kneel* with Church and call upon the Father in *solemn* prayer."

When no expressed form is given by written revelation, the proper manner of attending to the administration of ordinances can be learned by a strict attention to the example and instructions of the authorities of the Church and the whisperings of the Spirit of truth.

A few remarks here upon administering to the sick will perhaps not be out of place. This is an ordinance that the Priesthood are called upon to attend to very frequently, and sometimes unnecessarily. All the faithful Saints can claim the privileges of this ordinance, and they should always do so when circumstances render it necessary. But a scratch on the finger, or other ailments as simple, and almost unnoticeable, do *not* warrant a call upon the Elders for their ministrations.

All the ordinances of God are sacred, and should be attended to with due solemnity. Trifling with them is displeasing to God and annoying to his servants.

Oil that has been consecrated, or made "holy," should be kept for *holy purposes*—not used for every purpose that oil can be put to, but preserved clean and pure for anointing.

Sometimes our brethren seem afraid lest the oil should *grease* the persons to whom they administer: it would seem so, by their apparent anxiety to drop the smallest quantity possible upon the sick person's head. They should remember that the sick are to be "*anointed*," and they need not fear that the oil will hurt them. When they lay on hands and seal the anointing, rebuking the disease and commanding it to depart, their *faith*, *prayers*, and *thoughts* should be one—not divided or estranged, but concentrated entirely upon the object of their ministration.

Everything should be done *in the name of Jesus Christ;* for all the blessings of Heaven vouchsafed to the inhabitants of this fallen planet come through him. He stands between us and the Father. All business transacted pertaining to salvation is done for him, and his name is a key-word of power. When it is used in faith by his ambassadors, evil spirits tremble and flee away, disease departs, the angel of health approaches, and the springs of life flow joyously. The revelations of the Eternal Father, remission of sins, the gifts of the Spirit, life, light, resurrection, exaltations, thrones, crowns, principalities, eternal lives, all come through Jesus Christ: therefore all the ordinances of the Church should be administered in his name.

We would earnestly call the attention of parents in the Church to the following words contained in Doc. and Cov., page 73.

"Every member of the Church of Christ having children is to bring them unto the Elders before the Church, who are to lay

their hands upon them in the name of Jesus Christ, and bless them in his name."

Also to page 160:—

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized; and their children shall be baptised for the remission of their sins, *when eight years old*, and receive the laying on of hands; and they shall also teach their children to pray and to walk uprightly before the Lord."

Every father and mother in the Church should avail themselves of the privileges offered to their children to be blessed and named by the agents of Christ, and to have their names recorded among those of God's people; and all who neglect to prepare their offspring for further ordinances by the time they arrive at the years of understanding incur upon themselves a fearful responsibility.

Solemnity in receiving or administering any of the ordinances of God is an indispensable condition. By solemnity we do not mean an unnatural elongation of the countenance, a drawling speech, or a doleful intonation of voice, but a becoming gravity, an absence of levity, and an avoidance of unseemly mirth. The Lord delights in a glad heart and a cheerful countenance; but he declares that "much laughter" when waiting before him "is *sin*."

As the "law is made for transgressors," so the foregoing instructions are intended for those who have not diligently attended to the requirements of Gospel ordinances. We know that the administrations of the Priesthood in the Church of the last days are eminently successful, and that hundreds of thousands have, through them, received blessings that will affect their future condition worlds without end. But we also feel persuaded that many would profit by a more careful adherence to the plans and revelations of God, when administering in his name.

In baptisms, confirmations, administrations to the sick, blessings, consecrations, and all other ordinances, let the administrator remember that he is acting for and in behalf of the Lord; and let those who receive the administration remember that they are in the presence of God (in the person of his representative): then, by attending to those conditions which belong to the ordinance on hand, the blessings of Heaven and the presence of the Spirit will be experienced, and the promised results are as sure to flow as is a full stream upon the opening of the floodgates.

HISTORY OF JOSEPH SMITH.

(*Continued from page 588.*)

[July, 1843.]

Before we reached the Missouri river, a man came riding along the line apparently in great haste. I did not know his business. When we got to the river, Lucas came to me and told me that he wanted us to hurry, as Jacob Stollings had arrived from Far West with a message from General John C. Clark, ordering him to return with us to Far West, as he was there with a large army. He said he would not comply with the demand, but did not know but Clark might send an army to take us by force. We were hurried over the river as fast as possible, with as many of Lucas's army as could be sent over at one time, and sent hastily on; and thus we were taken to Independence, the shire town of Jackson County, and put into an old house, and a strong guard placed over us.

In a day or two they relaxed their severity. We were taken to the best tavern in town, and there boarded and treated with kindness. We were permitted to go and come at our pleasure without any guard. After some days, Colonel Sterling G. Price arrived from Clark's army with a demand to have us taken to Richmond, Ray County. It was difficult to get a guard to go with us. Indeed, we solicited them to send one with us, and finally got a few men to go, and we started. After we had crossed the Missouri, on our way to Richmond, we met a number of very rough-looking fellows, and as rough-acting as they were looking. They

threatened our lives. We solicited our guard to send to Richmond for a stronger force to guard us there, as we considered our lives in danger. Sterling G. Price met us with a strong force, and conducted us to Richmond, where we were put in close confinement.

One thing I will here mention, which I forgot. While we were at Independence, I was introduced to Burrell Hicks, a lawyer of some note in the country. In speaking on the subject of our arrest and being torn from our families, he said he presumed it was another Jackson County scrape. He said the Mormons had been driven from that county, and that without any offence on their part. He said he knew all about it: they were driven off because the people feared their political influence. And what was said against the Mormons was only to justify the mob in the eyes of the world for the course they had taken. He said this was another scrape of the same kind.

This Burrell Hicks, by his own confession, was one of the principal leaders in the Jackson County mob.

After this digression, I will resume. The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately on entering the room cocked their guns; another followed with chains in his hands, and we were ordered to be chained altogether. A strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him. The awkward manner in which he entered and his apparent embarrassment were such as to force a smile from me.

He was then asked for what he had thus cast us into prison? To this question he could not or did not give a direct answer. He said he would let us know in a few days; and after a few more awkward and uncouth movements, he withdrew. After he went out, I asked some of the guard what was the matter with General Clark, that made him appear so ridiculous? They said he was near-sighted. I replied that I was mistaken if he were not as near-witted as he was near-sighted.

We were now left with our guards, without knowing for what we had been arrested, as no civil process had issued against us. For what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities, I am entirely indebted to what I heard the guards say. I heard them say that General Clark had promised them, before leaving Coles County, that they should have the privilege of shooting Joseph Smith, senior, and myself; and that General Clark was engaged in searching the military law to find authority for so doing, but found it difficult, as we were not military men and did not belong to the Militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons, who had applied to him for it, to go to my house and take such goods as they claimed. The goods claimed were goods sold by the Sheriff of Caldwell County on an execution, which I had purchased at the sale.

The man against whom the execution was issued availed himself of that time of trouble to go and take the goods wherever he could find them.

I asked Clark if he had given any such authority. He said that an application had been made to him for such an order; but he said, "Your lady wrote me a letter requesting me not to do it, telling me that the goods had been purchased at the Sheriff's sale; and I would not grant the order."

I did not, at the time, suppose that Clark in this had barefacedly lied; but the sequel proved he had; for, sometime afterwards, behold there comes a man to Richmond with the order, and showed it to me, signed by Clark. The man said he had been at our house and taken all the goods he could find. So much for a lawyer, a Methodist, and a very pious man at that time in religion, and a Major-General of Missouri.

During the time that Clark was examining the military law, there was something took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark's army, and some of them officers of high rank, to go to Far West and commit violence on the persons of Joseph Smith, senior's wife and my wife and daughter.

This gave me some uneasiness. I got an opportunity to send my family word of their design and to make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return. After a number of days, they returned. I listened to all they said, to find out, if possible, what they had done. One night—I think the very night after their return—I heard them relating to some of those who had not been with them the events of their adventure. Inquiry was made about their success in the particular object of their visit to Far West. The substance of what they said in answer was "that they had passed and

repassed both houses, and saw the females; but there were so many men about the town, that they dare not venture, for fear of being detected; and their numbers were not sufficient to accomplish anything, if they made the attempt; and they came off without trying."

No civil process of any kind had been issued against us. We were then held in duress, without knowing what for or what charges were to be preferred against us. At last, after long suspense, General Clark came into the prison, presenting himself about as awkwardly as at first, and informed us that would be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft, and stealing. Here, again, another smile was forced, and I could not refrain, at the expense of this would-be great man, in whom, he said, "the faith of Missouri was pledged." After long and awful suspense, the notable Austin A. King, Judge of the Circuit Court, took the seat, and we were ordered before him for trial; Thomas Birch, Esq., Prosecuting Attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement we requested that we might be tried separately; but this was refused, and we were all put on our trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the Judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the State's Attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe who was employed to write down the testimony, that he wanted all the testimony directed to certain points. Being taken sick at an early stage of the trial, I had not the opportunity of hearing but a small part of the testimony when it was delivered before the Court.

During the progress of the trial, after the adjournment of the Court in the evening, our lawyers would come into the prison, and there the matters would be talked over.

The propriety of our sending for witnesses was also discussed. Our attorneys said that they would recommend us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the Judge would put us into prison, if a cohort of angels were to come and swear we were innocent. And beside that, he said that if we were to give to the Court the names of our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from from swearing, or else kill them. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was lying sick in prison, I had an opportunity of hearing a great deal said by those of them who would come in. The subject was the all-absorbing one. I heard them say that we must be put to death—that the character of the State required it: the State must justify herself in the course she had taken, and nothing but punishing us with death could save the credit of the State; and it must therefore be done.

I heard a party of them, one night, telling about some female whose person they had violated; and this language was used by one of them—"The damned bitch, how she yelled!" Who this person was, I did not know; but before I got out of prison I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison and had arrived in Quincy, Illinois, I met a strange man in the street who was inquiring and inquired of me respecting a circumstance of this kind, saying he had heard of it, and was on his way going to Missouri to get the children if he could find them. He said the woman thus murdered was his sister, or his wife's sister, I am not positive which. The man was in great agitation. What success he had, I know not.

The trial at last ended, and Lyman Wight, Joseph Smith, senior, Hyrum Smith, Caleb Baldwin, Alexander McRae, and myself were sent to gaol in the village of Liberty, Clay County, Missouri.

We were kept there from three to four months; after which time we were brought out on Habeas Corpus before one of the County Judges. During the hearing under the Habeas Corpus, I had, for the first time, an opportunity of hearing the evidence, as it was all written and read before the Court.

It appeared from the evidence that they attempted to prove us guilty of treason in consequence of the Militia of Caldwell County being under arms at the time that General Lucas' army came to Far West. This calling out of the Militia was what they founded the charge of treason upon, an account of which I have given above. The charge of murder was founded on the fact that a man of their number, they said, had been killed in the Bogard battle.

The other charges were founded on things which took place in Daviess. As I was not in Daviess County at that time, I cannot testify anything about them.

A few words about this written testimony:

I do not now recollect one single point about which testimony was given, with which I was acquainted, but was misrepresented, nor one solitary witness whose testimony was there written, that did not swear falsely; and in many instances I cannot see how it could avoid being intentional on the part of those who testified, for all of them did swear things that I am satisfied they knew to be false at the time, and it would be hard to persuade me to the contrary.

There were things there said so utterly without foundation in truth—so much so, that the persons swearing must at the time of swearing have known it. The best construction I can ever put upon it is that they swore things to be true which they did not know to be so; and this, to me, is wilful perjury.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 17, 1859.

PRESERVE EVERY INTEREST.—Although we believe that it is the wisest policy to choose some given part or parts of the work on which to form the basis of present operations, and to concentrate efforts specially upon such objects, we also believe that *every* interest of the Church should be preserved. It by no means follows, because certain parts are chosen to form the work of to-day, that every other interest is to be neglected and every other part beaten to pieces. To do thus would be madness and most injurious to the general interests of the cause. The Church has many interests; and though it is wise to choose some particular work for the labour of each present day, and to concentrate efforts upon that work, those many interests must not be sacrificed to the one, but all must be preserved. The interest that God brings uppermost should be made the prominent one, because he himself, in the unfolding of his work, has made it so, and circumstances bear it up; and the parts which come directly to hand should be taken hold of to form the work of the present and to be the principal points on which efforts ought to concentrate. This is wise, for it gives unity of purpose and a defined work for every present time. But this does not undo the work of yesterday, nor kill the many reposing interests of to-day, nor stand in the way of the developments of to-morrow. It merely makes the work on hand the basis of active present operations, without being prejudicial of aught besides belonging to the Church. Indeed, the work of the past becomes embodied in the present, and the object of to-day should be not only to perform its own special part, but to preserve all committed to its charge and to prepare for that of the coming time. But to bury all in that which is uppermost would not only cover over much that belongs to the cause, but would make it appear one-sided and the presiding men one-idea'd.

When the work of yesterday has been performed, its value remains; and though it is not required to be done over again, it is certainly not to be done away. Though it is not the work of the present, it gives support and power to the present, and must be continued in operation as a work done, yet forming machinery to operate with the work that is being done, or to stand as pillars to help to bear it up. We have a decided objection to that policy which beats to pieces parts already performed, undoes that already done, and destroys or stands in the way of any legitimate interest of the Church.

Again: There are great general standing interests and parts that belong to every day. Such are Church government, the preaching of the Gospel, and the gathering of Israel. These are not particular works, but the work of all time; and though at certain periods circumstances may bring one of these into greater prominence than the others, and make it more come-at-able, yet in themselves they remain fixed, like suns radiating the latter-day glory. It is circumstances that change, and not these; and in those changes we should be careful not to darken those suns, but help to roll the clouds away, that they may shine with greater splendour when they shall arise alternately in the ascendancy. Besides this, each day's labour consists of more than one part. It comprises several parts combined in one work for present time; and though one part should be the most prominent, those who neglect the other parts for one only do not perform the whole work of to-day. A one-sided policy is not according to the "Mormon" genius, nor a one-idea'd man according to the comprehensiveness of the Latter-day Work.

But let it be clearly understood that the Church government, the preaching of the Gospel, and the gathering of Israel are as it were the great trinity of the Latter-day Work, which must not even be allowed to sleep or to be put aside; for though they should not always be brought out so remarkably as at certain favourable periods, they will exist together until the consummation. Should the door of emigration be closed, and there still remain any to be gathered, they should be preparing for its re-opening. Wherever there are honest inquirers to be informed, or the ungodly to be warned, there should the Gospel be preached or the warning proclaimed; and wherever there is a Church to be governed, there should be Church government.

The right policy is to accept the prominent interest of the time and to concentrate the mass of efforts on the principal work of to-day, but to retain every good thing done, continue all approved movements in operation, and preserve every legitimate interest of the Church.

"Two Hours with Brigham Young."—We extract in this Number from the *New York Tribune* an interesting communication from Mr. Horace Greely, entitled "Two Hours with Brigham Young." It appears that Mr. G. has given from memory his "Two Hours with Brigham Young." But although the wording of the conversation might not be exactly as spoken, on the whole, we have no hesitation in endorsing it by republication. The conversation has, of course, a more particular application to the Saints at home. It is not unlikely that Mr. Greely's "Two Hours with Brigham Young" will go the round of the papers. The London *Daily Telegraph* published it on the 6th instant, and on the 7th gave to its readers an editorial upon the subject. The editor introduces the "other side" by moralising on "the last play of Bulwer Lytton's 'Not so Bad as he Seems, or Two Sides to a Character,'" and makes the application to Brigham and the Saints. He gives his readers to understand, however, that he has "no very great partiality for that great patriarch of the Mormon Church, Brigham Young, nor for the very free-and-easy sect to which he belongs." We do not for a moment believe that this editor has. Indeed, we presume that, feeling a few pangs of conscience for his past slanders and sins, he has merely eased it somewhat by his acknowledgment that a man might not be so bad as he seems, and that there *may be* two sides to the character of a people. Perhaps, also, he wishes his readers to give *him* the benefit of the moral, and to believe that *he* also has a better side himself.

Arrival of the "Antarctic" at New York.—We extract the following announcement from the *New York Sun* of Aug. 22:—

"The ship *Antarctic*, Capt. Sleeper, arrived at this port yesterday from Liverpool, having on board 30 Mormons and a choice selection of live stock as follows:—1 bull, 1 heifer, 30 sheep, 3 rams, 15 boxes ferrets, pheasants, and rabbits, 6 dogs, 1 pony, all of superior breed, and intended for breeding in the States."

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 593.)

As I entered the house of Elder D., his wife, who admitted me, gave me an appropriate welcome and, as usual with the Saints, a hearty shake of the hand. Elder D. (or, to give his name in full, Elder Discerner) was at his writing-desk, with the Conference books before him; and, from the papers and account books that were also on the table, it could at once be seen that he had been putting things straight. In fact, brother D. is the President of the Conference in which our visit is made, and he is a man who *will* have clear and intelligible accounts, and knows the value of systematic operations.

Not a word from him as I enter, nor even a notice, though he evidently was conscious of my presence; but then that presence was not strange, which accounts for its not disturbing him. Seeing how matters stood, I took a chair and said nothing; to which, of course, he made no reply!

In about five minutes it became evident that he had reached his full stop. He wipes his pen, carefully lays his blotting-paper over the newly-written page, closes his books, sets his desk generally "to rights," and throws himself back in his chair with a sigh of relief as of one that has had enough and is satisfied.

My friend then condescended to notice me, and, turning his chair, addressed me with a

"Well, Ned!"

Now, silence, as every one knows, is inducive of reverie; and during the silence I had fallen into a dreamy mood. It can easily be imagined, then, how this abrupt "Well, Ned!" startled my dignity and made me bring my right leg, which had been lovingly embracing its brother leg, suddenly to the ground. As soon, however, as I realized from whom it came, the gathering frown fled away, and was supplaced by a smile at the expense of my startled dignity, for I was familiar with *his* "Well, Ned!" Besides, it amounted to a shake of the hand, an affectionate welcome, and the inquiry of

"What's your business?"

I soon informed him of the object of my call—namely, to visit brother Capacity, to have a chat on the subject of home manufactures, &c. Of course, as we all know, such a subject and such a visit were to our sociological brother like a trumpet-call to a soldier or inspiration to a poet.

In almost no time, Elder D. had freshened himself with a wash, tidied his hair, adjusted his dress, and kissed his wife and baby; for he has a very affectionate nature, although, like most of his caste, not known as the amiable person, or the "lady's man." Marching towards the door, without troubling to ask if I was ready, he said—

"Good afternoon, Mary! Shan't be back to tea! Have it at brother Capacity's! Home by half-past ten! Come, Ned!"

The men were pouring home from their work through every street; builders, carpenters, painters, and workmen of many trades were leaving their shops and places of employ, while the large manufactories, which are so numerous in this great and renowned town of ——, literally flooded the streets with their human tide of the operative class—this vital current of Great Britain's gigantic growths at home and in her colonies—this bone and sinew of her strength—this life-force of her wondrous industry—this source of nearly all her wealth and prosperity.

Such a sight was more than sufficient to plunge brother Discerner's mind into a sea of thought. He had said but little to me since we left his house, and we have seen how little he said before we left. He was now altogether silent and seemed to notice nothing around. Yet he was like one who more than saw. He *felt* that mighty pressure of industry, and was weighing its results in the balance of his mind. That tide of labour refreshed him, and as he hung on my arm he pulled me through the very current of the crowd. No one, to see us pushing through, would have imagined that we were afraid of the touch of fustian jackets; and though the "cat-after-mouse" fashion that I had to

submit to was not very comfortable, Elder D. seemed quite in his element, and the plunges that we had to make through this tide of manufacturing activity was evidently agreeable to the state of his own working thoughts. And thus we passed along, or rather plunged along, for about a half-a-mile, he performing the character of the silent man, and I playing the next principal part.

The crowd of working bees were passed, and we were in a somewhat aristocratic square, which was not, however, unconnected with that operative life that we had waded through; for around us stood the stately mansions of masters and those who had grown rich and influential by trade and manufacturing industry. All in a moment my friend pulled me up short. We halted, and the jerk had brought us nearly face to face.

"Those men, Ned, are the source of England's greatness! The operative classes of this country fill with life her great social heart, which swells her arteries in all her towns and runs through her channels of commerce into many lands. Those bones that we have been knocking against have formed the layers of her foundations of strength. The sinews of her operatives are the sinews of her industry, and their daily activity is the very life of commerce."

"I know it, Harry," I said; for we both familiarly addressed each other when alone, and Henry was Elder D.'s christian name.

"'Twas those fustian-jacketed workers that built these stately mansions around. 'Twas those manufacturing operatives that created the wealth of their princely owners. Yes, they not only built palaces, adorned with the works of art and trade, and lined with comforts and luxuries that an eastern monarch might envy, but they also created lords and princes and kings to dwell in them: they made for England a new aristocracy—the aristocracy and monarchs of trade."

"Yes, Harry, your case is clear. The monuments of these wonder-workers are all around us; the towns groan with their produce, and everywhere spring up the fruits of their industry."

"'Twas the operative classes of the United Kingdom directed and employed by her enterprising leaders of trade and commerce that made for England a London, a Manchester, a Liverpool, a Birmingham, a Leeds, a Bradford, a Sheffield, a Bristol, and her towns of trade and commerce generally. 'Twas these classes, headed by these rulers of trade and these lords of commerce, that also created the manufacturing and commercial towns of Scotland, and made her live and move in the field of industry and enterprise side by side with England. These subjects of trade and commerce in Wales, in the north of England, and in various parts of the kingdom have brought forth from the bowels of the earth the native resources of Great Britain, and not only supplied her with abundance of coal and iron in this day of railroads, machinery, steam-ships, and steam generally, (this age when coal and iron are really more valuable than gold, for without coal and iron the wonders of this age —railroads, machinery and steam would not have been,)—these workers have not only supplied Great Britain and her colonies with coal and iron, but foreign countries have also been dependent on her for these supplies. And what have these British manufacturing operatives and mechanics done in the United States, Canada, Australia, and elsewhere? Indeed, have not the manufacturing and commercial lords and tradesmen generally, with their armies of British operatives, made conquests greater far than the military conquests of France and her Napoleons, and made the force of British industry and enterprise felt throughout the world?"

"All this I devoutly believe," I observed with a mocked gravity, provoked by his earnestness.

It must not be supposed that we had been standing during this conversation. When he halted me short in the square, it was only for a moment, and then he as suddenly marched me on again. At this moment came another halt and another jerk on as he continued with—

"Now I would ask, what would England be without her manufactures, commerce, and trade generally, and without her immense armies of British workmen? Nothing—comparatively nothing! What would she be without a field for her enterprise in these branches of civilization and social activity? What would she have been, merely as an agricultural nation, compelled to buy nearly all her merchandize, instead of producing it for herself and supplying as she has done nearly all the world? What would she

have been without a field for her enterprise and industry, and without a market for her operative and manufacturing labour?"

"Just as you say, Harry, comparatively nothing. Indeed, she would hardly have been able to support her population, and too poor to buy much merchandize from foreign countries."

"Isn't *our* case, then, clear before us in relation to internal commerce, home manufactures, and the various branches of trade and mechanical operations necessary to the growth and destiny of Zion?"

"I am satisfied of its clearness, I observed; for nearly all that you have said concerning England is applicable to the growth of Zion."

"Of course it is," he replied. "The great secular conquest of the Saints will be in the field of industry and enterprise. In such a field England has grown mighty; and so will it be with Zion. Indeed, in in her growth, Utah will much resemble England; but I can't touch more upon that. Let me ask, however, Do not the Saints want a more extensive field opened in Utah for their enterprise and energy? Does not the community need the produce and results of that kind of enterprise and industry of which we have been speaking? And above even this, do they not want that kind of industry and enterprise employed? What a blessing it will be to the whole Church, and how rapidly and great will Zion grow, when all her manufacturing children, mechanics, miners, iron workers, and operatives in every branch of this kind of industry can put forth all their energies, bring to bear all their experience, and extend all their enterprise for the building up of the kingdom, with its cities, and foretold greatness? And do not all such branches of industry particularly fit the British Saints? Do not the tens of thousands of Saints from England, Scotland, and Wales belonging to the class of workers in question especially want a field for their enterprise and a market or employment for their labour? Will not every movement in such directions bear strongly towards their interests? Will not such enhance the value of the faithful Saints from these countries immensely, by giving to them the opportunity of bringing to bear their energies, exerting their enterprising minds, and showing what they can and will do for the building up of Zion? And will they not, in years to come, be able to point with proud satisfaction to their works and say, 'The Lord has privileged us to do so much for the building up of his kingdom? Glory be to his name!' And will not the children also in future generations point with pride to the monuments of their fathers' works and the evidences all around them of their parents' enterprise and wonderful industry, just as the people of this country can to the great towns, cities, railroads, machinery, and wonders of Great Britain?"

"Yes, Harry. I can here say, 'All this I devoutly believe,' in a spirit as serious as your own; for though I cannot always, in the general views, be as solid as yourself, when the application comes to Zion and her prosperity, I am not less earnest or less enthusiastic than yourself. But we are close to brother Capacity's, and I must again make a suspension, for our visit is

(To be continued in our next)."

"TWO HOURS WITH BRIGHAM YOUNG."

(From the "New York Daily Tribune.")

Salt Lake City, Utah, July 13, 1859.

My friend Dr. Bernhisel, M.C., took me this afternoon, by appointment, to meet Brigham Young, President of the Mormon Church, who had expressed a willingness to receive me at 2 p.m. We were very cordially welcomed at the door by the President, who led us into the second-story parlour of the largest of his houses (he has three), where I was introduced to Heber C. Kimball, Gen. Wells, Gen. Ferguson, Albert Carrington, Elias Smith, and several other leading men in the Church, with two full-grown sons of the President. After some unimportant conversation on general topics, I stated that I had come in quest of fuller knowledge respecting the doctrines and polity of the Mormon Church, and would like to ask some questions bearing directly

on these, if there were no objection. President Young avowed his willingness to respond to all pertinent inquiries. The conversation proceeded substantially as follows:—

H. G.—Am I to regard Mormonism (so-called) as a new religion, or as simply a new development of Christianity?

B. Y.—We hold that there can be no true Christian Church without a Priesthood directly commissioned by and in immediate communication with the Son of God and Saviour of mankind. Such a Church is that of the Latter-day Saints, called by their enemies "Mormons." We know no other that even pretends to have present and direct revelations of God's will.

H. G.—Then I am to understand that you regard all other churches professing to be Christian as the Church of Rome regards all churches not in communion with itself—as schismatic, heretical, and out of the way of salvation.

B. Y.—Yes, substantially.

H. G.—Apart from this, in what respect do your doctrines differ essentially from those of our Orthodox Protestant Churches—the Baptist or Methodist, for example?

B. Y.—We hold the doctrines of Christianity as revealed in the Old and New Testaments—also in the Book of Mormon, which teaches the same cardinal truths, and those only.

H. G.—Do you believe in the doctrine of the Trinity?

B. Y.—We do, but not exactly as it is held by other churches. We believe in the Father, the Son, and the Holy Ghost, as equal, but not identical—not as one person [being]. We believe in all the Bible teaches on this subject.

H. G.—Do you believe in a personal Devil—a distinct, conscious, spiritual being, whose nature and acts are essentially malignant and evil?

B. Y.—We do.

H. G.—Do you hold the doctrine of eternal punishment?

B. Y.—We do,—though, perhaps, not exactly as other churches do. We believe it as the Bible teaches it.

H. G.—I understand that you regard baptism by immersion as essential.

B. Y.—We do.

H. G.—Do you practise infant baptism?

B. Y.—No.

H. G.—Do you make removal to these valleys obligatory on your converts?

B. Y.—They would consider themselves greatly aggrieved if they were not invited hither. We hold to such a gathering together of God's people as the Bible foretells, and that this is the place and now is the time appointed for its consummation.

H. G.—The predictions to which you refer have usually, I think, been understood to indicate Jerusalem (or Judea) as the place of such gathering.

B. Y.—Yes, for the Jews,—not for others.

H. G.—What is the position of your Church with respect to slavery?

B. Y.—We consider it of Divine institution, and not to be abolished until the curse pronounced on Ham shall have been removed from his descendants.

H. G.—Are any slaves now held in this Territory?

B. Y.—There are.

H. G.—Do your Territorial laws uphold slavery?

B. Y.—Those laws are printed; you can read for yourself. If slaves are brought here by those who owned them in the States, we do not favour their escape from the service of those owners.

H. G.—Am I to infer that Utah, if admitted as a member of the Federal Union, will be a slave State?

B. Y.—No: she will be a free State. Slavery here would prove useless and unprofitable. I regard it generally as a curse to the masters. I myself hire many labourers and pay them fair wages: I could not afford to own them. I can do better than subject myself to an obligation to feed and clothe their families—to provide and care for them in sickness and health. Utah is not adapted to slave labour.

H. G.—Let me now be enlightened with regard more especially to your Church polity. I understand that you require each member to pay over one-tenth of all he produces or earns to the Church.

B. Y.—That is a requirement of our faith. There is no compulsion as to the payment. Each member acts in the premises according to his pleasure, under the dictates of his own conscience.

H. G.—What is done with the proceeds of this Tithing?

B. Y.—Part of it is devoted to building Temples and other places of worship; part to helping the poor and needy converts on their way to this country; and the largest portion to the support of the poor among the Saints.

H. G.—Is none of it paid to Bishops and other dignitaries of the Church?

B. Y.—Not one penny. No Bishop, no Elder, no Deacon, or other Church officer, receives any compensation for his official services. A Bishop is often required to put his hand in his own pocket and provide therefrom for the poor of his charge; but he never receives anything for his services.

H. G.—How do your ministers live?

B. Y.—By the labour of their own hands, like the first Apostles. Every Bishop, every

Elder may be daily seen at work in the field or the shop, like his neighbours. Every minister of the Church has his proper calling, by which he earns the bread of his family. He who cannot or will not do the Church's work for nothing is not wanted in her service. Even our lawyers (pointing to Gen. Ferguson and another present, who are the regular lawyers of the Church,) are paid nothing for their services. I am the only person in the Church who has not a regular calling apart from the Church's service; and I never received one farthing from her treasury. If I obtain anything from the Tithing-house, I am charged with and pay for it, just as any one else would. The clerks in the Tithing-store are paid like other clerks; but no one is ever paid for any service pertaining to the ministry. We think a man who cannot make his living aside from the ministry of Christ unsuited to that office. I am called rich, and consider myself worth $250,000; but no dollar of it was ever paid me by the Church, or for any service as a minister of the everlasting Gospel. I lost nearly all I had when we were broken up in Missouri and driven from that State. I was nearly stripped again when Joseph Smith was murdered and we were driven from Illinois; but nothing was ever made up to me by the Church, nor by any one. I believe I know how to acquire property and how to take care of it.

H. G.—Can you give me any rational explanation of the aversion and hatred with which your people are generally regarded by those among whom they have lived and with whom they have been brought directly in contact?

B. Y.—No other explanation than is afforded by the crucifixion of Christ and the kindred treatment of God's ministers, Prophets, and Saints in all ages.

H. G.—I know that a new sect is always decried and traduced—that it is hardly ever deemed respectable to belong to one; that the Baptists, Quakers, Methodists, Universalists, &c., have each in their turn been regarded, in the infancy of their sect, as the offscouring of the earth: yet I cannot remember that either of them were ever generally represented and regarded by the older sects of their early days as thieves, robbers, murderers.

B. Y.—If you will consult the contemporary Jewish accounts of the life and acts of Jesus Christ, you will find that he and his disciples were accused of every abominable deed and purpose, robbery and murder included. Such a work is still extant, and may be found by those who seek it.

H. G.—What do you say of the so-called Danites, or Destroying Angels, belonging to your Church?

B. Y.—What do *you* say? I know of no such band—no such persons or organization. I hear of them only in the slanders of our enemies.

H. G.—With regard, then, to the grave question on which your doctrines and practices are avowedly at war with those of the Christian world—that of a plurality of wives—is the system of your Church acceptable to the majority of its women?

B. Y.—They could not be more averse to it than I was when it was first revealed to us as the Divine will. I think they generally accept it, as I do, as the will of God.

H. G.—How general is polygamy among you?

B. Y.—I could not say. Some of those present (heads of the Church) have each but one wife; others have more. Each determines what is his individual duty.

H. G.—What is the largest number of wives belonging to any one man?

B. Y.—I have fifteen. I know no one who has more. But some of those sealed to me are old ladies, whom I regard rather as mothers than wives; but whom I have taken home to cherish and support.

H. G.—Does not the Apostle Paul say that a Bishop should be "the husband of one wife?"

B. Y.—So we hold. We do not regard any but a married man as fitted for the office of Bishop. But the Apostle does not forbid a Bishop having more wives than one.

H. G.—Does not Christ say that he who puts away his wife, or marries one whom another has put away, commits adultery?

B. Y.—Yes; and I hold that no man should ever put away a wife, except for adultery,—not always even for that. Such is *my* individual view of the matter. I do not say that wives have never been put away in our Church, but that I do not approve of the practice.

H. G.—How do you regard what is commonly termed the Christian Sabbath?

B. Y.—As a Divinely-appointed day of rest. We enjoin all to rest from secular labour on that day. We would have no man enslaved to the Sabbath, but we enjoin all to respect and enjoy it.

Such is, as nearly as I can recollect, the substance of nearly two hours' conversation, wherein much was said incidentally that would not be worth reporting, even if I could remember and reproduce it, and wherein others bore a part; but as President Young is the first minister of the Mormon Church, and bore the principal part in the conversation, I have reported his answers alone to my questions and observations. The others appeared uniformly to defer to his views and to acquiesce fully in his responses and explanations. He spoke

readily,—not always with grammatical accuracy, but with no appearance of hesitation or reserve, and with no apparent desire to conceal anything; nor did he repel any of my questions as impertinent. He was very plainly dressed in thin summer clothing, and with no air of sanctimony or fanaticism. In appearance he is a portly, frank, good-natured, rather thick-set man of fifty-five, seeming to enjoy life and to be in no particular hurry to get to heaven. His associates are plain men, evidently born and reared to a life of labour, and looking as little like crafty hypocrites or swindlers as any body of men I ever met. The absence of cant or snuffle from their manner was marked and general. Yet I think I may fairly say that their Mormonism has not impoverished them. They were generally poor men when they embraced it, and are now in very comfortable circumstances, as men averaging three or four wives apiece certainly need to be.

PASSING EVENTS.

GENERAL.—A virulent disease has broken out among the horned cattle in Russia. The agitation in Germany is increasing in favour of a firm, strong, and central Government, and for the convocation of a National Assembly in lieu of the present Diet; and Prussia is called upon to take the initiative in the measure. A letter from Tuscany, in the *Times*, says the youths from Venetia were flocking across the Po by hundreds, from Mantua, Verona, Venice, &c. They are to be formed into battalions at Modena and Ferrara. It is added that a general migration from Venetia will be the consequence of the prolongation of the present Austrian system in that province. The Assembly at Bologna, Roman States, has, to the indescribable joy of the inhabitants, adopted and issued the following resolution:—"We, the representatives of the people of the Romagna, calling on the Deity to witness the righteousness of our intentions, declare that the people of the Romagna, strong in their right, will no longer submit to the temporal government of the Pope." Disturbances have taken place at Candia, caused by the collection of certain taxes from the Greek inhabitants: five of the tax-gatherers have been killed, and two battalions of soldiers have been despatched to arrest the leaders of the outbreak. Another earthquake has been experienced at Erzeroum.

AMERICAN.—Mexico is in great agitation and disorder, and the issue of the new paper money is stopped. The Kansas border ruffians are again in arms, and a renewal of the late disturbances is anticipated. The General Government is said to be about to adopt measures for the suppression of the Cuban slave trade.

MEMORABILIA.

"ON TICK."—"Tick" is a corruption from "ticket," which was formerly used to denote a tradesman's bill of goods. Hence goods had on credit, to be entered on the bill or ticket, were commonly said to be had "on ticket."

HOW TO TEST A BANK NOTE.—Slightly damp it with the tongue; then, holding it up to the light, if the water-mark appears more distinct on the damped part, the note is genuine; but if the note is spurious, the apparent water-mark will disappear.

HOW TO MEASURE THE BREADTH OF AN OBJECT.—When the distance of the base is found, take the apparent angle formed by a pair of compasses directed to the object, which lay down on paper, and produce the sides till the base is reached, when the width will be that of the object upon the scale by which the distance has been found. Thus one position only is required.

NATIONAL MEASURES.—The *mile* measure is, in England and the United States, 1,760 yards; in Scotland, 1,984; in Ireland, 2,038; in France, 3,025; in the Netherlands, 1,093; in Spain, 2,472; in Germany, 10,120; in Sweden, 11,700. The *yard* measure is, in England, 36 inches; in France, 39.13; in Spain, 33.04; in Prussia, 36.57; in Austria, 37.35; in Russia, 39.51; in Geneva, 57.60.

"HUMBLE PIE."—As English forests were formerly well stocked with deer, venison pies were common on the tables of the wealthy, and the *umbles*, or entrails, and other inferior and refuse parts of the deer were given to the neighbouring poor, who made them into umble pies. Hence, as *eating "umble pie,"* was thus indicative of poverty and dependence, the term came afterwards into use as significative of humiliations of any kind.